(self-knowledge) appears in its true form, that is the Self,
thus he spoke (when asked by his pupils). This is the immor-
tal, the fearleps, this is Brahman. And of that Brahman, the
name is the True, Satyam.

" (5) This name Satyam consists of three syllables, *sat-ti-yam. Sat* signifies the immortal, *tz* the mortal, and *with yam,* he binds both, because he binds both, the immortal and the mortals, therefore it is *yam.* He who knows this goes day by day into heaven (svarga)."

## Fourth Section.

" (1) That Self is a bank. a boundary, so that these
worlds may not be confounded. Day and night do not pass
that bank, nor old age, death and grief; neither good nor
evil deeds. All evil-doers turn back from it, for the world
of Brahman is free from all evil.

" (2) Therefore he who has crossed that bank, if blind,
ceases to be blind; if wounded, ceases to be wounded; if
afflicted, ceases to be afflicted. Therefore when that bank
has been crossed, night becomes day indeed, for the world
of Brahman is lighted up once for all.

*ct* (3) And that world of Brahman belongs to those
only who find it by abstinence—for them there is freedom
in all the worlds."

## Sixth Section.

" (4) And when a man falls ill, then those whcf sit
round him, say : " Do you know me ? Do you know me ? ''
As long as he has not departed from this body, he knows
them.

" (5) But when he departs from this

body, then he
departs upwards by those very rays
(towards the worlds
which he has gained by merit, not by
knowledge) or he goes
out while meditating on *Om* (and thus
securing an entrance
into the Brahma loka). And while his mind is
failing he is
going to the sun. For the sun is the door of
the world (of
Brahman). Those who know walk in ; those
who do not know